695 party to present a pig. The pig is supposed to be sacrificed
712, to a goddess, Ka 'ki synshar, i.e. the goddess of the State,
[713] but it is invariably eaten by the Siem and the members
of the durbar. The Siem then calls out "*kumta ua khyrwee*"
(is it not so, young people?) The members of the durbar then
reply, "*kawid kumta khnia khyrwee*" (yes, it is so, young
693 men). Sentences of fine are more often resorted to than other
697 punishments nowadays, probably because very few of the
Siems possess jails for the reception of criminals. The con-
demned one in a criminal case frequently serves his time
working for the Siem as a menial servant. The above descrip-
tion, which is based on the account given by the Rev. W. Lewis,
with some modifications, may be taken as the usual form of
procedure of the Khasi durbar.

692. Under the heading of division of disputes we may perhaps
782. give a short description of some of the punishments which were
inflicted by the Siems and their durbars in criminal cases
in ancient times. Murder was punishable by beating the
culprit to death with clubs (*ki kongun ki lyndon*). The killing,
however, of a *song shok sok*, i.e. a man who seeks for human
victims to sacrifice to the monster, a *thlen*, is not considered
murder, even now by the Khasis, and the slayer of the *song*
shok sok only has to inform the Siem and deposit Rs. 5, and
one pig in the Siem's court. The slaying of a robber also is
dealt with in like manner.

689 The punishment of adultery was imprisonment for life (*ka sak*
dain mar), or a fine of Rs. 1,100, and one pig (*ka khadawi spah*
wei dok). Whether such a heavy fine was ever paid is perhaps
doubtful, and probably some other form of punishment was
substituted for it. A husband finding his wife and a man in
flagrante-delicto could, as under the law of the ancients, kill
both adulterer and adulteress without punishment for murder.
He was, however, bound to deposit Rs. 5, and the conventional
pig in the Siem's durbar. The punishment for rape (*haba*
khaiat tyngo) was imprisonment for life in the case of the
woman being married, and a heavy fine and one pig if the
• 695 woman was a spinster. Arson was punishable with imprison-
689 ment for life, or a heavy fine. The punishment for causing
people to be possessed by devils (*ka ba ai-kwaid briew*) was

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683 exile (*pyrsiphiang pat*); but if a person so punished died, the
685 survivor was buried over a precipice (*pyrsuh khanjong*). The punishment for robbery and theft was the stocks (*ka pyndoi dienjong*), the imposition of fetters, or a punishment known as *kdoh ri-ang sohsyndon*, by which the culprit was compelled to sit on a bamboo platform under which chillies were burnt. The result of such torture can be better imagined than described.

684 Incest, or sang, which, amongst the Khasis means cohabiting
686 with a member of a man's or woman's own clan, was punishable with exile or a fine of Rs. 500/- and one pig. It is believed by the Khasis that the evils resultant from incestuous connection are very great; the following are some of them: being struck by lightning, being killed by a tiger, dying in childbirth, &c.

METHODS OF TRIAL BY ORDEAL.

1.—*Water Ordeal.*

685 In ancient times the Khasis used to decide certain cases by means of water ordeal (*ka ryndia um*). Yule, writing in 1844, mentions a water ordeal, and one of my Khasi friends remembers to have seen one during his boyhood. There were two kinds of such ordeals. The first, called *ka ryndia kuh*, was as follows:—The two disputants in a case would each of them fix a spear under water in some deep pool. They would then dive and catch hold of the spear. The man who remained longest under water without returning to the surface was adjudged by the Siems and elders to have won the case. Colonel Maxwell, late Superintendent of the Manipur State, witnessed a similar ordeal in the Manipur State in the year 1883, when two Manipuris dived to the bottom of a river and held on to stones, the result being that one man, who remained under water in the most determined way, was very nearly drowned. Amongst the Khasis sometimes the supporters of the contending parties used to compel the divers to remain under water by holding them down with their spears. Another form of trial was to place two pots, each of them containing a piece of gold and a piece of silver wrapped up in cloths, in shallow water. The two contending parties

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tension. The Lyngngam possess no head-hunting customs, as far as it has been possible to ascertain. These people are still wild and uncivilized. Although they do not, as a rule, give trouble, from an administrative point of view, a very serious dacoity, accompanied by murder, was committed by certain Lyngngam at an Assamese village on the outskirts of the Lyngngam country a few years ago. The victims were two Marwari merchants and their servant, as well as another man. These people were brutally murdered by the Lyngngam, and robbed of their property. The offenders were, however, successfully traced and arrested by Inspector Raj Mohan Das, and several of them suffered capital punishment, the remainder being transported for life.